



Imprinted at London in
Paules Churchyarde, at the
signe of the *Lucrette*, by
Thomas Purfoote.



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FOVRE PARADOXES.

- 1 A Byshop and a Minister is all one.
- 2 A Byshoppe or Deacon shoulde not bee called Grace, Lord, or exercise such authoritie.
- 3 A popish Priest is no lawfull Minister of the gospel
- 4 Canon Chauncellours, & Officials are no meete Officers in the Church of God.

Actes. 14.

Quæ doctrina noua hæc?

What new Doctrine is this?



A Byshop and a Minister is all one.

Let a man so thinke of vs, as of ^{1. Cori. 4} the Ministers of Christ, and Disposers ^{2. Cor. 10} of the secretes of God.

A Byshop must be unreproueable, ^{1. Timo. 3} apte to teache. &c. Lyke wyse must ^{Titus, 1.} Deacons. &c.

Paule and Timothee the Seruantes of Jesus Christ, to all the Saintes ^{Philip. 1} in Christ Jesus, which are at Philippi, with the Byshops & Deacons. &c. ^{Colos. 1.}

The Elders which among you, I beseeche, which also am an Elder. ^{1. Petee. 5}

Whereof I am made a Minister, by the gyft of the grace of God geuen ^{Ephes. 3.} vnto me. &c.

Take heede therefore vnto your selues, and to all the flocke, wherof ^{Actes. 20} the holy Ghost hath made you Ouerseers. &c.

Wee are Gods Labourers, ye are ^{1. Cori. 3} Gods husbandry.

A.ii.

Who

2. Cori. 3.

Who also hath made vs able Ministers. &c.

Lamb. in
suis para
doxis.

Thus in the place of the Ministers of the law, as Priestes & Leuites, there be onely two kynde of Ministers vnder the Gospell, Byshops & Deacons: and the Byshops haue sundry names as Ministers, Disposers, Seruants, Elders, Ouersears, Labourers, Prophets, Euangelists, Preachers, Apostels, and yet all are one.

Chryf. in
Timoth.
cap. 5.

Betwene a Byshop and a Minister, there is almost no difference: for the charge of the Church is committed to the Minister, & the thynges which are spoken of the Byshop, do appertain to the Minister.

Acrius.

The Minister differeth not fro the Byshop, the order is all one.

Augu. de
bap. lib. 3
cap. 3.

Cypri. in
Concil.

None of vs appointeth him selfe to be a Byshop of Byshops, nether directeth hye Felowes into a necessitie of obedience.

Carthag.
Ambr. in
Timo. 1.
cap. 3.

The ordering of a Byshop and of a Minister is one, for they be both the Disposers of Gods secretes.

A Priest and a Byshop are but one thyng, and befoze that by the inflaming of the Deuyl, partes were taken in religion. &c. The Churches wer gouerned by the comithon consent of the Priestes.

Hiero. in
Epist. ad
Tit. ca. 1.

The Apostel teacheth playnely, that the Byshops & Ministers are all one.

Idem ad
Euagr.

The things spoken of the Bishops, do belong vnto the Ministers, neither is the one aboue the other.

Theoph
in Titu.

A Byshop rather by custome, then by Gods lawe, is aboue the Minister: yea, in times past one Minister did oze Dayne an other.

Panor.
cap. 4. de
confuct.

Hierome seemeth to matche all Byshops together, as if they were all equally the Apostels successors: and he thinketh not anye Byshop to bee lesse then an other, for that hee is poorer: no2 greater then an other, for that he is rycher. &c. And further he thincketh that a Byshop is no better then any Priest.

Eras. in
schol. in
Epist. ad
Euagriū

There is but One onely hie Priest in

Muscul.
in locis
comu.

in the new Testament.

Bullying
ferm. 58.
in Apo.

Antichrist had his beginning,
when the custome began, that By-
shops shoulde bee preferred before
Priestes.

Caluin.
lib. 4. In-
stitu.

The Pastors haue all one charge
with the Apostels.

Pet. Mar
in lib. Iu.

For Bishops to haue large Diocesses
is a filthy disease.

Beza in
cap. 1. ad
Philip.

When the Church began to haue
one chiefe, as a President, or Ouerseer
of the people, then the Deuill began
to practise his pueritie, and to lay
the foundation of his tyranny.

Hermā.

There is no difference betwene a
Bishop and a Minister.

Bodius.

Bishops and Priestes are equall.

Hamel-

All Bishops are Ministers, and the
rest are Deacons.

tonus

V Vest-

methen.

Spangel

bergius.

A Pastor of the Church is a person
which is called lawfully, by the au-
thoritie and commaundement of
God, vnto the cure of soules to teache
the doctrine of the Gospell, and to
minister the Sacramentes.

Is it so horrible an heresy to say, that by the scriptures of God a Byshop and a Priest is all one?

An Elder and a Byshop were bothe one at the beginning, Act. 20. ver. 17. 18. which two verses conferred, wyl shew the same.

Therefore they often tymes acknowledge, and confesse an equalitie and condition among the Apostels. For if that Matthias receaved a part of that Ministerie, which was as well committed to Peter, as others: then none of them obtayned the whole, whereby he myght be called the Head, or Lord of others, neither could Peters authority in preaching the Gospell be greater then either Johns or Matthias, because they all receaved but one, and the same commaundment of the Lord Jesus, as is playne.

The seven starres are the Messengers of the seven Congtegations.

Starres bee called Angels, Angels

Iewel contra Harding.

R. T. in suo opus: in quo dilucide apparet Petrum non fuisse

Roma. Radul: Gualter. Tigurin

in Acta: apostol. cap. 1.

Apoc. 1, Bvlling. serm. 6.

gels be Gods Messengers, & Pastors of Churches, so called in the second & third chapter of Malachie.

Bale.

The seven starres in signification are the Messengers of Gods woord, or the Apostolique Preachers, appoynted to the seven Congregatiōs in Asia, and in them, to all the world.

Cypr. de
simplic.
prelato-
rum.

Christ gaue the lyke authority vnto euery one of the Apostels.

This is the mynde of the English church at Geneua, in their Annotations before the Chapters, and vpon the new Testament: This is the consent of the Church of Scotland: this the opinion of all the reformed Churches in Europe. And thys is mynde of S. Paule in the .xx. of the Actes, and of Hierome and Theodorete vpon the same place.

Obiec-
tion.

Marke the Euangelist was Bishop of Alexandria.

James and Symon Cananeus were Bishops of Hierusalem.

Peter was Bishop of Antioche.

Ignatius

Ignatius succeeded Peter in that
Bishopricke.

Policarpus was bishop of Smyrna, and so of others.

Epiphanius also wryteth in the
Defence of a Bishoplike Distinction,
and authoritie, atherefore to haue
Bishops is a thyng allowed by the
autozity of the primitive Church.

That there should be Bishops is Answer.
a thing graunted, but þ they should
be aboue the Ministers, as that is
plainly Denied, so cannot the cōtra-
ry be lightly proued: For S. Marke
was none otherwyse Bishop at A-
lexandria, then S. Thomas prea-
ching to the Meedes, Parthians,
and Persians.

Saynt James and Simon Ca-
naneus were but as Simon Zelo-
tes preachyng in Mauritania and
Aphricke.

Peter was in no ampler sort By-
shop of Antioche, the Judas Thad-
deus preaching in Mesopotamia.

B.i.

Ignas

Ignacius was at Antioche, as
Onesimus at Ephesus.

Polytarpus was at Smyrna, but
as Simon was at Bostun.

As for Epiphanius, fuit Episcopus,
& voluit arrogāter suam tueri dignitatem,
he was a Bishop, and he would arro-
gantly maintaine and vpholde hys
dignitie.

Questiō. Hereunto we may adde a question,
whether it hath bene, or maye bee
profitable to the Church of God,
that one Minister should be set on hygh
and aboue the rest.

Answer. First touching Rome, this politici-
cal superiorty hath set him on horse-
backe, and agog on all hys pryde,
whereby the Church of God was,
and is afflicted, Christian Princes
inured, religion vtterly subuerted,
and superstition mainly defended.

Then concerning Englande, thys
preheminance in Priestes was the
cause why William Rufus, & Hen-
ry the first were troubled by Ansel-
mus,

mus, Henry the second molested by
Thomas Becket, King John by
Steven Langthon, Henry the third
by Edmund, Edward the first, by
John Beckham, and Robert Win-
chelsey, King Richard with Willia
Bishop of Ely, & so of other kinges,
who euery one in his time had som
what to do with Byschops Archbishops
and Cardinals: so that the end of this
superiority is the dishonoring of God,
the troubling of Princes, the heaping
together of great wealth, abusing of
the goodes of the Church, and mole-
sting & wringing of all christian people.

Thus wee see it manifestly pro-
ued, if selfe wyl and ambition raygne
not, that no primacie eyther in the
Pope, or in any other Priest, maye bee
mayntained: And we haue it pro-
ued by the holy Ghost in S. Paule,
and in S. Peter. Chrysostome con-
cludeth so, Hierius affirmeth it, Au-
gustine alloweth it, Cyprian so saith,
Ambrose agreeth therunto, Theo-
philact

philact confelleth it, Hierom avoucheth it, Banormitan so writeth, Erasmus so thinketh, it is the mynde of Theodoroze, of Musculus, of Bullinger, of Peter Martir, of Calvin, of Beza, of Gualter, & of other the godly and learned, wherfore to conclude, we may wel reason thus :

All things disagreing from the godly and learned-mens iudgement, & from the holy Ghost his teachyng, are to be reiected : Therfore that one Minister shoulde be aboue his fellowe brethren, is to be reiected.

Adde hereunto the Minor, & then the argument holdeth in Darij.

Melanct:
in opusc:
de vtraq;
parte Sa-
cramenti.
&c.

Seyng that the Degree of a Byshop, and of a Pastor doo not differ by the law of God, it is evident that if any Pastor or Curate make anye godly ordinaunce in his Church, it is confirmed by the law of God.

2 A Byshoppe or Deacon
shoulde not bee called
Grace, Lord, Honour, or
exercise such authoritie.

Ye know that the Lordes of the Cē
files haue dominion ouer them, and Math. 20
they that are great exercise authoritie
ouer them, but it shal not be so among
you.

They that beare rule ouer them, Luke. 22
are called gracious Lordes, but ye shal
not be so.

Feed the flocke of God, which de- 1. Pete. 5.
pendeth vpon you. &c. not as though
ye were Lordes ouer Gods heritage.

Wee preache not our selues, but 2. Cor. 4.
Christ Iesus the Lorde, and our
selues your Seruantes for Iesus sake.

He that is called to a Bishoprick,
is not called to a Soueraigntie, but vn- Orig: in
to the seruice of the whole Church. Esaiam
homil: 7

Let Bishops vnderstand that they Hieron:
are tianum.

are Ministers, and not Lordes.

Bern. ad
Eugenium

He that truly succeedeth Daule, will
say with hym, not as though wee
were Lordes ouer your sayth, but hel-
pers of your ioy.

Chryso:
sermo:

We ought not to bee lyfted vp on
high, and to seeme mightie.

Gregor:
Nazian:

The lust of strife and desire, and of
Lordship raygne there.

ad Pro-
copium.

Barnes
in sua
supplic.

They shal know openly by mani-
fest scriptures our fained hipocrisy,
and that we ought not to be Lordes of
the Parliamēt, nor to haue any place
of worldly honour amōg the people.

Eras. in
Mark. 12

Here was an ensample howe they
ought to knowe nothing of Prynces
affaires, whose Dutye it is to preache &
teache heauenly matters.

Tēpore
Edouar-
di primi.

The king keeping his Parliamēt,
with hye Barons, the Archbishops
and Byschops being shute forth, it was
enacted.

Episco:
Aragen:

The Bishop of Rome ought to be
the Minister of the Church.

Segoni -

If Christ the sonne of God, came
not

not to be ministered vnto, but to minister in cō-
ster & serue, how then can bys Uicar cil: Basil
haue any dominion, or be called Lord,
as you Panozinitan will affirme.

They do euyl that seeke to be By- *Muscim*
shops, to the intent they would be *locis cō-*
notable aboue the rest. *mun.*

The Bishop was not so aboue the *Caluin.*
rest in honor and dignitie, that he had *lib. 4. ca.*
a dominion oter his fellowes. *4. ser. 2.*

Dominions and hygh authorities bee *Gardin:*
as it were stops and impedimentes *de vera*
to the attaining of eternal felicitie, *obediēt.*
and they are to bee cast awaye and
contemned. &c.

Byshops maye not bee Princes, and *Francisc.*
Lordes of any place, but of their own *Lābert.*
householde: for it is contrary to bee a
Byshop and Prince, for to be a Byshop,
is to be a Minister & faithfull Seruant.

But because they did loue y^e worldly *An: Gil:*
kingdome, and lordship, more then the *super*
kingdome of heauē, as Christ here *Micha.*
chargeth them, that they wyl bee
great, and be called Lordes. &c.

Where

Gualter:
Tiguri:
in Acta
Apost.

Wher it is a Ministerie that is here
entreated of, it is foolishnes, and
great absurditie vnder colour ther
of to seeke reuerence of the people, or
to exercise tirānical lordship ouer the

Guiliel.
Tyndal.

Therefore the Popes kyngdome is of
this world: for here one sorte are
your Grace, your Holynes, your Father-
hood: an other my Lord Bysshop, my
Lord Abbot, my Lord Prior: an other
Maister Doctor, Father Bacheler, mas-
ter Parson, Maister Vicar, and at the
last cometh in simple Sir Iohn, & eueri
one raygneth ouer other with might,
and haue euery Ruler his Pryson, his
layler, his chaynes, his tormentes.

Tyndal.

Thou wilt say: thou canst not see
how ther should be any good order
in that kingdome, wher none were
better then other, and wher the Sur-
perieur had not a law to compel the
inferiour with violence.

Barnes.

It belongeth onely vnto the Prince
to haue ful power ouer all worldlye
courses: for the Bishops may not vs-
surpe

hope any power that belongeth by
 to the sword : so that S. Paule taketh
 keth all men from their subiection, &
 Origene taketh awaye all crimes
 from their correction.

Roma. 13.
 Orig: in
 Roma.
 cap. 13.

Here it appeareth evidently by
 the Law of God, by the example of
 our saviour Christ, by the holy wry-
 tings of the Apostles, and by the ex-
 position of the ancient fathers, and
 others, that neither the Byshop of
 Rome, nor anye other Byshop or
 Deacon, ought to haue & take the
 name of gracious Lordes, nor yet that
 they should exercise any such autho-
 ritie, and therefore wee maye hence
 reason thus:

All Successours of the Apostles ought
 to shunne the titles of gracious Lords.

Bar-

All our Byshops are Successours of the
 Apostles.

ba-

Therefore all our Byshops ought to
 Thunne the titles of gracious Lordes.

ra.

Againe: Nothyng disagreeing from
 the scriptures is to be allowed;

Fe-

C. i.

But,

ii. But that a Minister should bee called Grace or Lord, is disagreeing from the scriptures:

•. Therefore it is not to be allowed.

3 A popish Priest is no law-ful Minister of the gospel

1. Tim. 3. A Byshop must bee vnreprouable. &c. apte to teache. &c. but a papal Priest is no such man.

Acts. 14. Titus. 1. The Ministers must bee chosen by the Faithfull, with prayers & fasting, and in the assembly of the faithfull: but the popish Priest is chosen by an Idolater, without true prayers, or fasting, and in the companye of irreligious Papistes: therefore he is no true Minister.

Cypr: lib Epist. 4. He which is lawfully ordained, & holdeth the Apostolicall & Euangelicall tradition, is a Minister: but such a one is not the popish Priest: the prooofe is playne.

The Synagoge of the Pope is
more

more aduersarie to Christ, then the
Turke: therfore his Priestes are
no lawfull Ministers of the Gospell.

Francisc
Lamber
ad prin-
cip: lan
san:

Consider the definition of a Pastor,
and it must needes euidently ap-
peare, that a popish Priest is no law-
full Minister.

If a popish Priest refuse his papa-
rie, & being couerted vnto the Gos-
pell, may he not be a Minister, with-
out any further calling, and so admi-
nister the Sacramentes?

Question

No: for it was not lawfull in the
primitive Church, for the Conuertes,
without further calling to bee Mi-
nisters, of the Sacramentes.

Answer

And if a meere Lay man is no law-
full Minister, no more is the papal
Priest.

Againe, if a turkish Priest beyng
conuerted, may not yet administer the
Lords Supper, nor without fur-
ther calling Baptize anye, no more
may the papisticall Priest.

It is herelic to affirme, that the
C.ii. Pope,

Lamber- Pope, Cardinals, Bishops, wythall
us in pa his kyngdome, bee of the Church of
ad: God, which is meke, alpure & holy.

Wherefoze, considering the premi-
ses, weighing the practise of the Apo-
stles, and looking to the order of the
primitive Church, we maye reason
thus, for it is effectuall:

Ce. None being ordayned by the sy-
nagog of Antichrist, is a lawfull Mi-
nister:

la. All popish Priestes are ordayned
by the synagog of Antichrist:

rent. Therefore no popish Priest is a
lawfull Minister.

4 No Canon Chauncel-
lour, or popish Officiall,
is a meete Officer in the
Church of God.

They are ignorant in the woord of
God, skylfull in the Popes law one-
lye, geuen not to reforme thynges
rightly,

rightlye, but to take and reape theyr
own commodity: they are friends to
the Pope, they are foes to all good
Protestantes, and shoulde never
haue any government in a reformed
Church.

If it was thought good at Basil,
when reformation began, to dis-
place .xii. popish Senatours, shall it bee
necessarie for vs to retayne popish
Chaucellours, and papal Proctors?

For Canonistes to haue authority to
excommunicate, absolue, suspende,
and interdict, what is it but to em-
brace the Popes kingdome still?

The Canon lawe is full of heresies,
and shall the professors thereof bee
Iudges in Christes Church?

Examine the state of the Church,
by the space of a thousand yeares, be-
fore the said lawes wer prescribed,
and you shall finde that the congre-
gation of God did safelye runne to-
wardes heauen, vnder the sweete
yoke of our Lord.

The

Quer-
monia
hanc ha-
buere
princi-
pes Ger-
man: in
Concil.
Noren-
berg: an:
1523.

The Officials of Archbishops, for
the most part are vnlearned and vnable
men; besides that, men of yuell con-
ditiōs, taking thought for nothing
but onely for money, &c. besydes this
the Laitie are miserably spoyled and
robbed of their goods by these lyght,
and vyle Officials. In whose conscie-
ence there is no sparke of Christian
pity and godlynes, but onely a wic-
ked desire, and couetousnes. Which
thyng the Archbishops & Bishops,
if they were in deede suche as they
are called, that is to say, Pastors, and
Shepheards of Christ, without doubt,
they would no longer suffer, or co-
mit Christes flocke to such wycked &
offensiuē Pastors, to be fed and nou-
rished.

Psalm. 2

What? What we accompt of those,
in whose Court S. Paule is no doc-
tor? Nay, let vs breake their bands,
and cast their coardes from vs.

Well, the primitiue Church neuer
knew such Crows, the Kyte of Rome
bred

breed them; they be his broode, not
ours; they lyue onelye vppon his
foode, and where shall wee haue to
feede them?

It is manifest, that the Offici-
als, and Commissaries as they call
them, doo vse an vngodlye libertie
and power not to be suffered.

Melanct.
in suos
puls; de
vtraq;
parte sa-
cramen.
Ibidem.

And what helpeth it, to haue ma-
ny Counsailes, Assemblies, and
Parlamentes, if Bishops wyll suf-
fer nothing to be reformed contra-
rye to their mynde.

So long as this tyranny remain-
eth, how can the Church bee hea-
led? Surely so many as allow the
Popes ordinaunces, and main-
tayne his doctrine, traditions, and
invented seruice, to honour God
wyth, they infect and pollute their
selues wyth Idolatrye, and blas-
phemous opinions, they are guiltye
also of all the bloude of the sayth-
full, whych the Pope doth perle-
cute, they minishe also the glorie
of

Idem.

...people, to as much as they
continue errors, and abominable
impednes vnto all theye perfect
the for euer.

FINIS.

ROM. VIII.

If God bee wyth vs, who
can be against vs?

✓

